لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

wafa 1349—July 1970

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

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For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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THE FATIHA

(By the Mahdi-e-Zaman Hazrat Mirza Ghulam Ahmad)

The point "not those who incurred Thy wrath nor those who went astray" that occurs in the Chapter Fatiha is worth keeping in mind. It relates to the event when the Jews incurred the displeasure of God, the Supreme, by viciously denouncing as accursed a pure and holy prophet of God and themselves became accursed though they came to know that the Messiah did not remain in the sepulchre and his prophecy that he will fare like Jonas i. e. he will stay alive in the grave and come out of it alive, came to be true.

The Christians too, with all their love for the Messiah, agreed to accept the blemish of curse in respect of his heart little realizing that the sense of curse involves the heart and that the heart of a prophet is under no circumstances unholy and hostile to God nor disenchanted with Him.

In this chaptor the Muslims have thus been given the hint that they should not take the hasty step of denouncing the Promised Messiah as impostor nor draw up anethmas craftily nor call him accursed as, otherwise, the curse will recoil on them, also not to be him silly friends like Christians ascribing to this leader attributes that do not become him.

Beyond the shadow of a doubt a reference to me is inlaid here in this chapter and also a subtle prophecy about me—in the shape of a prayer Muslims have been told that they would go through a similar phaze when they would take to denouncing the Promised Messiah with craftiness. For, there is the Holy Prophet's saying to the effect that if Jews entered the hole of an iguana the Muslims would follow suit.

This is a marvellous mercy of God, the Sublime, that He made a prophecy about me in the very first chapter of the Holy Quran which Muslims recite in their five daily prayers.

All praises to Allah for this.

(Tuhfa-i-golarviya P. 15 footnote).

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Since this nation has been blessed and God does not wish that it should perish, therefore, He imparted the prayer "not those who incurred the warth" and sent it down as part of the Quran and, in fact, commenced the Quran with it. Further, He incorporated this petition into the prayers of Muslims so that they may some time ponder and try to understand why they have been warned against the disposition of Jews, the disposition they displayed in abominable colours in their treatment of Jesus (peace be on him). It is easy to comprehend that the Muslims had, on the face of it, nothing to do with the *people who had incurred Divine displeasure* referred to in the Sura Fatiha. For, when the Holy Quran and *Ahadith* and consensus of Divines established the fact that (غیر المغضوب علیهم) "those who incurred Divine punishment" are Jews, the Jews who persecuted the Messiah and gave him hard time and denounced him as heretic and accursed and left no stone unturned in planning his murder, their

indignities extending even to the womenfolk of his family, then what had the Muslims to do with this prayer and why were they taught this prayer. Now we understand that it concerned them, since a Messiah was to rise from among them like the former Messiah and it was laid down that he shall be similarly insulted and denounced as heretic and accursed, this prayer was therefore taught which means: "O Lord save us from the sin of persecuting Thy Messiah and calling him to courts for penalization and throwing mud at his holy household and forging libels against him and drawing up indictment of his death." It was for this purpose that this prayer was taught so that this nation may be constantly reminded thereby as is done by means of a memo that one keeps in his pocket or a poster on the wall of his living room, that a Messiah would be raised among them and that they had in them all that it takes to make Jews. In short, an investigative look at this verse shows that it is a prophecy made in the form of a prayer. Since Allah, the Magnificent, knew that since in terms of His promise as there had been Khalifas (Deputies) before so shall the last Khalifa of this *Ummat* appear in the spirit of Jesus (peace be on him) and must suffer like him at the hands of his people and that an edict of anethma should be drawn up also against him and plans to slay him should be under way; therefore, out of compassion He taught all Muslims the prayer to seek protection of God against following in the footsteps of the Jews who denounced the Messiah of the Mosaic dispensation as heretic and humiliated him and heaped abuse on him. And in this prayer there is a clear implication that you (Muslims) too shall go through a similar period and in most of you identical characteristics are latent. Beware therefore and keep engaged in prayers lest you should stumble.

And the second part of this verse that refers to الضالين *the lost ones*, means "O our Lord save us from turning Christians"; it indicates that at the time of the advent of the Promised Messiah, Christians will be dominant and the misguidance of Christianity shall be rampant like a raging typhoon, so much so,

that there will be no alternative to prayer and the preachers of Trinity shall extend a vast net of hypocrisy and shall well nigh mislead even the righteous. And the *hadith* in a directive to Muslims to recite the opening verses of the Surah Kahf when they encounter the Church Hypocrite (the Dajjal) is truly pointing to this period of misguidance.

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(*Tuhfa-i-golarviyya P. 67-72*)

Remember and ever keep in mind the through the Surah Fatiha a prayer has been taught to be saved from two mischiefs, firstly that of denouncing the Promised Messiah as heretic and insulting him and seeking faults in his person and drawing up indictment to slay him as is hinted at in the verse referring to "those who suffered Divine punishment" and secondly to be saved from the mischief created by the Christians—the Sura ends with a reference to it, that the Christian mischief will billow up like a great flood, there being no greater mischief than this.

In short, this enquiry shows that the Holy Quran bore witness in favor of this humble servant in its very first chapter. If it is not so, then the identity of "those who suffered Divine anger", about whom a warning has been given. must be established. Is it not a fact that in the Hadith and the Holy Quran some priests of the latter days have been likened to the Jews? Is it not true that by the people "who suffered Divine punishment" are meant to be Jews who called Jesus (peace be on him), the last Khalifa of the Mosaic dispensation and its Promised Messiah, a heretic and cast aspersions on him and invented slanderous imputations in respect of his private life?

The same expression—"the people who suffered Divine wrath"—has been used in respect of the prototypes of the Jews who were described as the people who incurred Divine displeasure because of their denouncing the Messiah as heretic and because of their slanderous attacks on him.

Once the full import of the expression, *those who suffered Divine wrath.* is pondered, it will become apparent that it is a clear and un-ambiguous prediction that the coming Messiah shall

suffer at the hands of Muslims and the prayer "O Lord save us from being those who suffered Thy wrath" definitely and dicisively means "save us, O Lord, from giving hard times to the Promised Messiah who is the prototype of the former Messiah and from calling him a heretic." This interpretation finds sufficient support in the fact that the group that incurred Divine wrath comprises only the Jews who persecuted the Messiah. In the *ahadith* the priests of latter days have been called Jews, the same who gave Jesus (peace be on him) hard times. And this prayer says "O Lord make us not the party that incurred Thy wrath." This is thus a prophecy in the form of a prayer and foretells two things, first that a Promised Messiah shall rise in the nation of Islam and the second that some members of this nation will denounce him as heretic and will slander him and shall incur Divine wrath; and that the mischief of Christians who have been called the deviates (الضالين) will be at its height, that will be a sign of that period. And though the deviates i. e. the Christians are also under Divine wrath for their turning a deaf ear to the Divine command, but their punishment will start taking its toll during the day of resurrection. "The people who incurred Divine wrath" means here those who will suffer the punishment of Allah right in this world, because of calling the Promised Messiah a heretic and slandering him and persecuting him and planning to slay him.

This is a prophecy of the Quran directed at those who are after my blood.

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(*Tuhfa-i-golarviyya pp. 73-74*)

Those who suffered Divine punishment comprise the Jewish rabbies who, in their extreme hatred, would not permit Jesus to be treated even as a believer and denounced him as heretic condemning him to death. The victim of Divine wrath is the extremely indignant man whose spiteful temperament provokes anger. Both these words are apposite i. e. the deviates, those who, in the exuberance of love, deified Jesus; and "the people who incurred Divine wrath", those who in the heat of excessive

hatred, called the Messiah a heretic.

It was therefore that the Muslims were warned through the Surah Fatiha with a hint that they would be faced with both these trials—the Promised Messiah shall come and will be called a heretic like the first Messiah and the deviates, that is the Christians who deify Jesus, shall gain ascendency and that the Muslims should save themselves from both these evils and should keep begging Divine help in their daily prayers. (Tuhfa-i-golarviyya p. 1-4 footnote).

The word (الضالين) "Deviates" does not simply mean "those who go astray". In fact, it stands for Christians who, because of their excessive love for Jesus, glorify him exaggeratedly. For, the word الضالين (deviatas) signifies looking up to a man with such exuberance of adoration that one disdains to hear anyone else being talked about in respectful terms. As an instance, an indentical sense is significant in the verse

انك انت فی ضلالك القديم "(Thou art indeed still in Thy old exuberant love" The Quran Yusuf R/11).

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This chapter ends with deviates, that is with the seventh verse which ends with the word "*the deviates*". It indicates that the deviates will be involved in the doom. This Chapter in fact embodies many subtleties and verities. As we have already explained, the prayer of this Surah, "Lead us to the right path, the path of those whom Thou favoured with Thy rewards and not of those who incurred Thy wrath nor that of the Deviates"-is clearly pointing out that a severe trial is in the offing for this people at the time of the emergence of a future group of those who shall have incurred Divine wrath and the ascendency of "the Deviates". It is therefore necessary that five-time prayer should be resorted to against involvement in it. And this prayer of Surah Fatiha was taught in this order that the first part from "Al-Hamdu lillah to Malik-i-yaumiddin" expounds all the attributes and qualities of Divine grace and glory, so that the heart may readily recognize Him as the only one worthy of adoration. Accordingly human nature became enamoured of those holy attributes and submitted with the

utterance "We adore Thee alone" and next in view of its frailty had to say "We seek Thy help" and then, after receiving strength from Him, tendered the prayer which sufficiently covers all categories of good "Lead us to the path of the upright, the path of those whom Thou rewarded as against that of those who incurred Thy wrath and those who went astray. Amen !"
(Tuhfa-i-golraviyya p. 112 footnote).

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Appearnce of past persons

According to the Holy Quran many past persons were decreed to be reflexively represented. Firstly the coming of the protolype of Moses, namely the Holy Prophet (peace and blessings of Allah be on him) says as the verse

انا ارسلنا اليكم رسولا شاهداًعليكم كما ارسلنا آلى فرعون رسولا

"We sent to you a prophet as a witness over you as we sent to Pharaoh a prophet." (The Quran *Al-muzammil R/1*).

Secondly, the likes of the Khalifas (deputies) of Moses including one like the Messiah, as is apparent from the verse كما استخلف الذين من قبلهم "as We made khalifas people before them."
(The QuranAl-Nur R/7).

Thirdly 'likes of the mass of the companions as is clear from the verse وآخرين منهم لما يلحقوا بهم "and the others from among them who have not yet joined them". (The Quran' *Al-Juma R/7*).

Fourthly, the likes of those Jews who drew up an anethma against Jesus and condemened him to death and persecuted him and planned to slay him, as is manifest from the prayer taught in the verse "not those who incurred Thy wrath".

Fifthly, the likes of the kings of Jews that arose in Islam as is deducible from a comparative study of the two verses coached in similar language.

Relating to the kings of Jews.

قال عسى ربكم ان يهلك عدوكم ليستخلفكم فى الارض فينظر كيف تعملون

"It is quite possible that your Lord would destroy your enemy and make you heirs in the land then see how you behave.
(The Quran *al-Araf R/15*)

About the kings in Islam

ثم جعلنكم خلائف فى الارض من بعدهم لننظر كيف تعملون

"Then we made you heirs in the land after them so that We may see how you behave." (The Quran: *Yunus R/2*)

If these people were to abstain from drawing anethma of excommunication then how would the prayer "not those who suffered Thy wrath" taught in the Sura Fatiha, in the form of a prophecy, find fulfilment? For, the expression "not those who suffered Thy wrath" occurring in the Sura Fatiha stands for Jews according to Fathalbari and Durri Manthur and the great event involving Jews that took place around the period of the Holy Prophet (peace and blessings of Allah be on and his) concerned their anethma ex-communicating Jesus (peace be on him) denouncing him as accursed and condemning him to death. They were greatly worked up against him and were wroth with him and therefore because of their anger had become, in the sight of God, deserving of His wrath. The Holy Prophet (peace and blessings of Allah be on him) was born some 600 years after this. Now then what was the point in teaching his people (*ummat*) in the Sura Fatiha the prayer "not those who suffered Thy punishment", requiring of them peremptorily to offer it in the course of their five daily prayers and their Tahajjud and Ishraq and Id prayers too; again why were the Muslims taught this prayer and taught to beg of Him five times daily to save them from being Jews who incurred the displeasure of God?

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This prayer very clearly points out that a Promised Messiah shall rise from among this people (*ummat*) and a party of their priests will denounce him as heretic and condemn him to death. It was therefore that through the directive to keep offering the Fatiha prayer "*not be among those who suffered Thy wrath*" Muslims were alerted to beg of God, the Excellent, to save them from being the likes of Jews who excommuicated Jesus, son of Mary, and condemned him to death and pried into his private affairs and slandered his mother. And it is the Divine way and a tradition observable in all the Divine Scriptures that when He forbids a party a certain thing or teaches a prayer against a

particular act, he means thereby that some of its members shall be guilty of infraction. In terms of this principle which is to be found in every scripture, it is clear that the teaching of the prayer "not those who suffered Thy wrath" portended that a section of Muslims shall follow in the footsteps of Jews and on account of their denunciation of the Divine Messiah and by drawiug up the death sentence on him, shall provoke the anger of Allah, the Glorious, and shall merit the title "the God-damned" as did the Jews.

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It is such a clear prophecy that unless one deliberately chooses to be crooked, he never dare question it. The Quran alone does not dub such people Jews. Even Hadith confers on them the same appellation and very clearly states that the ulema (clergy) of this nation shall denounce the Promised Messiah as heretic as did the Jews and the priests of this age shall be the bitterest enemies of the Promised Messiah. Because of him their academic importance will depreciate and public will be disinclined to favour them. These *ahadith* are very widely known among the followers of Islam. Even Fatuhat-i-Makki has it that at the time of his descent the Promised Messiah will be hailed with excommuication and a priest will be up with the exclamation "What kind of Messiah is this man? He is distorting our faith i. e. he does not believe in our *ahadith* and is antagonistic to our conventional beliefs."

And some ahadith say that some priests of this nation would strictly adhere to the line taken by the Jews, so much so, that if a Jewish Rabbi had committed incest with his mother so shall they and if a Jewish jurist had entered the hole of an iguana so would they.

Priests not People

It is noteworthy in this connection that in all references to the degradation of the Jews, the worldly people and masses are not involved; it is only their rabbies and their jurists and chiefs that are meant, for they hold the power of excommunication

(Continued on page 32)

Islamic Economic Order—III

(By Hazrat Amirulmominin Khalifatul Masih III)

USE OF AUTHORITY

The word دین (DIN) also means power and authority. The seventh requirement of "sincerity in obedience to Him" مخلصین لا الدین is that whenever one has prestige or power or authority, or stewardship by the grace of Allah, the Illustrious, it should be exercised solely within His pleasure. It is a warning against looting alien races the way imperial powers bring ruin to the world. On the contrary, it is imperative for Muslims to exude Divine attributes and honor all their economic commitments. Allah, the Great, is the Lord of Universal Providence. Wherever Muslims are and whatever prestige or authority they enjoy they should be actuated in its exercise by the spirit underlying the attributive "The Lord of Universal Providence" رب العالمین It should never happen that they be employed in studying proposals for providing some people their wherewithal and planning to desrtoy others.

In order to blossom forth the inner beauty of man, Allah, the Sublime, has urged him to reflect His attributive RAHMANIYYAT (Graciousness). There is a person who is not a relation or a friend, there is no obligation due to him nor any expectation of a gain but he is not receiving his dues. When one tries to get him his dues or render to him his dues one is reflecting the flashes of Rahmaniyyat.

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This is a vast subject in itself. It concerns every guardian. Stewardship has immunerable expressions, as many as are habits. In the practical world there are too many care-takers. There are hundreds of heads of schools and principals of colleges. Their duties are not confined to supervise the teaching of the boys. It is their duty to see whether the boys have all that is necessary for the upkeep of their health, whether they have proper food,

medical aid and rest at proper time and clothing. All this affects their physical well-being. If they don't have these things arrangements must be made to provide them.

It is very important in this connection that whoever has a position of responsibility—their numbers run into millions—only senior authorities are not in position of command, even the head of a house has a position of responsibility—he is in duty bound to inform himself about his surroundings and keep alert about the needs of the area and do his utmost to meet the needs of the neighbours. If he cannot, he should refer their needs to the central authorities who have been assigned the job of establishing the Islamic economic order as bidden by Allah, the Glorious.

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High Objective

In our country we are still at the stage of cereal procurement. The question of a square meal for the workman has not yet been solved. But the countries that are far advanced in every respect have settled the problem and have entered the field of milk supply—their demand is that milk should be supplied not only to the school children but to all the citizens to maintain their health. The Holy Quran does not make any distinction between cereals and milk. Islam does not take care of bare necessities of life like other economic systems. Since everything necessary for the physical, intellectual and spiritual and moral advancement of man has been created for man, under its administration, it should be made available to him—all those who have failed to get their dues for one reason or the other must be sought out and rendered their dues. When all men collectively reach the apex in the growth and development of their talents and capacities, in Islam this state would be designated the state of perfection in closeness to God. This is the essence and objective of true worship and it is for this purpose that man has been created.

Necessity of Plannning :

In the lexonical sense دین ('Din') also means planning. The

expression" sincerity of obedience to Him' would imply the command to mankind to worship none except Allah, the Glorious, satisfying all the requirements of obedience, one of them being dedication of all plans in sincerity to Him.

According to the Holy Quran, Allah, the Supreme, alone is the true planner, the source and mainspring of all planning ; it is His plan that embraces the entire universe, the earth and the heavens, as He says :

يدبر الامر يفصل الايت لعلكم بلقاء ربكم توقنون

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(Holy Quran : Ch 13 : 3)

Allah, the Glorious, plans and organizes everything so that His creatures whom He has given a choice, wisdom, and sense, deliberation and reflection may have land marks and signs and patterns in the divinely organized set-up, so that should man choose to mould his life to the pattern of Divine planning, he may seek to establish a relationship of such closeness and love with Him as if he were actually seeing Allah, the Sublime.

Again He says :-

يدبر الامر من السماء الى الارض

(Holy Quran 82 : 6).

"Allah, the Magnificent plans from the heavens down to the earth to establish His Kingdom."

There is no doubt about it that the plan of Allah, the Illustrious, is vastly different from that of man. He has to collect a lot of facts and figures, to deliberate for hours and consult others, and the true believers have also to resort to a lot of prayer to seek Divine guidance and light.

But it is not so with Allah, the Excellent. He is above thc limitations of time and space. He takes a decision about His planning in a second or in a thousandeth or even millioneth part of it (second is a term related to time and is irrelevant here but in order to express an idea one cannot do without it). It is however just as is said : كن فيكون 'Be, then it is'

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Different Plan for Man and for Animals

Allah, the Sublime, has granted man capacities and talents quite different from other creatures. Physically speaking both man and other beasts superficially share physical powers, but there is a vast difference in their respective potential. The physical power and capacity granted to man reacts on his morals but the same does not similarly affect a stag, for, only man is concerned with morality. The right or wrong growth and development of the physical capacities and powers of man reacts on his mind, his morals and his spiritual qualities. But in the case of a stag or any other beast the question does not arise, for, the mental development of beasts is limited to habit and experieuce. They have not been gifted with wisdom, deliberation, reflection and articulation. This honour is granted to man exclusively, the Divine plan being that man should develop his physical powers to the limit and simultaneously develop his mental and moral and spiritual talents to perfection. It was, therefore, necessary that man should have some freedom of choice, and at the same time, should be given a cource of conduct and guidance and shown both the right and the wrong ways. Should he take to the right path, he would end up in getting close to Allah, the Glorious. That basic guidance was to worship Allah, the Sublime, and to cultivate His attributes. This was the fundamental directive propagated by all the prophets. Every people availed of it in its own time, to develop their talents to their limits, to rise to the highest elevation. But the nation of Islam was declared the best of peoples because of the graces of the Holy Prophet (peace and blessings of Allah be on him) and because of the perfect guidance he was entrusted with, the nation of Islam benefitted through it most as it ought to have, for the simple reason, that any effort on the part of man to cultivate in his person divine qualities and clothe himself with the robe of morality which we call the robe of piety, is not possible outside Islam.

So far as man was conce.ned, Allah, the Supreme, left a part of planning for him to make. But so far as other creation

was coucerned, like beasts and trees and vegetables and stones and diamonds and grass His planning covered them all in its full glory, without keeping any room for them or for help or plan of any one else in their construction or survival. Allah, the Supreme, provided all that was necessary in respect of them both qualitatively and quantitatively. Take for instance, the case of the deer. Provision for its food requirements have been adequately made without leaving to it to make any plan for meeting its own needs. The same is true of other creatures. They have not been gifted with wisdom that has been granted to man nor his mental or moral and spiritual capacities. Since He had made him superior to the rest of the creation, planning became obligatory on man ; it was not made so for other creatures because a man had no prospects of success without it. But He required of him that all his plans should be inspired by "sincerity of obedience to Him". Should the planning of man fall short of this spirit of sincerity in obedience to Allah, he must court failure in his objective and shall not be able to develop his faculties and talents on correct lines.

AN EVOLUTIONARY PROCESS

We observe an evolutionary process in every thing, in trees, in animals, and if we look at the vast plane of time, even in minerals. There develop in earth through undergoing evolutionary stages coal and diamonds and gems. But stone could never turn into coal unless Allah, the Great, had posited in it the necessary property and provided the capacity for its growth. But man is different from the rest of the creation. Allah, the Supreme, says in reference to him :

ثم سواه و نفخ من روحه و جعل لكم السمع و الابصار
والافئدة قليلا ما تشكرون

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(Quran : Sajda : 10)

It is true that beasts have been given a brain that bears some slight resemblance to human brain but there is such a world of difference between the two that it could be totally

ignored. Now no sentient being other than man could aspire to go to the moon. Man aspired and learnt the law made by Allah, the Glorious, and benefitted thereby and visited the moon and came back. For, Allah, the Supreme, gave man physical capacities, also mental, moral and spiritual talents and thus granted him an outstandingly high position as against His other creatures. And for the development to perfection of his talents and faculties, He did not stop at providing him means that He had provided for other creatures but went a step further. He made a new provision—the inspiration of the Spirit—if he would develop fully his God - given faculties and talents in a correct manner, he would ultimately become a favourite of God, but that he would not be able to develop His powers and capacities to their perfection, without the gift of the light of His revelation and His word ; He, accordingly made the provision to bring this gift within the reach of man and thus make it possible for him to so develop to perfection his capacities as would please his Lord.

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PERFECT PROPHET

In every age man was granted, through the Prophets (peace be on them all), the revelation and the guidance he needed as a species, for the full development of his talents. Then, through the Holy Prophet (peace and blessings of Allah be on him) and on account of him, came the perfect guidance and perfect law which made it possible for man to reach the apex of his humanity and become a close favourite of God. This high office was not for the former nations.

God granted to man in every age, powers and talents of four kinds—physical, mental, moral, and spiritual ; and guidance for their proper growth and development, and led him to the straight path by hand, granted ears and eyes that He did not grant to other creatures. Our youngsters might wonder why the gift of eye is being restricted to man when the deer, the eagle, the duck, the lion, all the beasts and birds and even some creeping mammals have been favou.ed with the grant.

Here the reference is not to the eye that has been given to the creatures in general. Here the reference is to the eye regarding which Allah, the Supreme, has said that whoso is blind of that eye in this world shall be blind in the hereafter as well—he will be afflicted with blindness on account of which he does not profit by the revolution brought about through the Divine revelation and thus his talents miss the excellence he was created to acquire.

Allah, the Glorious, says : He granted man the ears with which he can hear His word and granted him eyes with which he can have the insight to observe His signs and granted him the mind by means of which he can adduce a finding correctly on the basis of the knowledge he acquires through his ears and eyes. In other words, he can reach his perfection through these powers, every individual, every nation and, in fact, all mankind.

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Muslims have been addressd by the Holy Quran first. Allah, the Magnificent, granted them distinction to mark them out from others. Islam holds out to a Muslim the promise that if he would follow the teachings of the Holy Quran, and acquire insight into the Divine attributes and become His true servant, and honour all the requirements of true worship, he will be granted a never-fading love of Allah, the Glorious, inaccessible to others. But inspite of this distinction few, very few, are grateful to Him.

True the Holy Quran addressed all mankind. But at times it addresses some groups, now one and then another. We can also interpret the verse :

جعل لكم السمع و الابصار و الافئدة

as being addressed by Him to a Muslim, that He granted him ears and eyes and a heart so that he should hear His directives and see His signs and arrive at the correct finding through proper and full development of his faculties and talents, get close and closer to Allah, the Sublime, and that he was a very

lucky person to be blessed with Islam as his religion and with the strength to observe it and Divine love, as the reward of practising it. As against that there is the unlucky man who did not respond to the call of the Quran, did not take notice of the great revolution that happened through the Divine revelation, and did not deduce a correct conclusion from the events around him that a sound judgement would arrive at, with the result that he was not grateful to Allah, the Illustrious, and instead of taking to the ways that lead to Him, he took to ways that lead away from Him and thus failed to achieve the object for which he had been created.

Allah, the Glorious, equipped man with ears for the right development of his talents—He verily sprang forth a fountain of audition and as we find evidence in other verses, this spring gushed forth from the spiritually blissful body of the Holy Prophet (peace and blessings of Allah be on him) in full volume and utmost copiousness.

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Next Allah, the Supreme, said that revelation by itself could not qualify one for a place of nearness, for even the honey bee is honoured with revelation, but the position of nearness to God that is accessible to man with which many men were honoured and which reached the pinnacle of its height in the case of the Holy Prophet of Islam is not for the honey bee.

The spring of revelation has gushed forth but Allah says that man should have the required capacity to avail of it, to hear it as it should be heard. He made ears and eyes for man.

In the Sura Sajda it has been said that Allah is encompassing the heaven and the earth by His plan. In another passage of the Holy Quran He says :

قل من يرزقكم من السماء و الارض امن يملك السمع والابصار
و من يخرج الحى من الميت و يخرج الميت من الحى ومن
يدبر الامر فسيقولون الله فقل افلا تتقون

(Quran : Yunus 32)

'Say "Who provides sustenance for you from the heavens

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and the earth or who has power over ears and eyes ! And who brings forth the dead from the living ?" They will say' 'Allah'. Then say, "Will you not then seek His protection ? '

Sustenance رزق does not mean only food stuffs. The word in fact covers all necessaties of life. In other words, as a result of Divine plan, all the requirements of man were made available—not only all provisions were created, even a wise course was suggested in their distribution. These are the two principal questions of economics, one of 'produce' and the other of' distribution'. All economic problems are centered in these two points - how much to be produced and how to distribute the produce among the citizens. In short, Allah, the Sublime, says that through the planning in the heavens and the earth, He satisfied every want and now none should complain that he was granted tremendous physical powers and capacities but was not provided with means of their growth and development to the full or that he had been gifted with intellectual or moral and spiritual qualities but there were not made available to him means and environments or conditions conducive to their proper and full development, or that his moral faculties suffered death in the struggle for their growth. Allah's answer which is true is that He had provided all that was necessary for the development of all the properties and faculties and powers but if someone could not get his dues. he was a victim of injustice and that there was some aggressor in his enviroment. Allah, the Glorious, could very well make available to a man everything necessary for the development of his talents and capacities in the same manner as he had made available to the deer all that was necessary for the growth of its powers and capacities, without its having to make any plans in this behalf and all the requirements of physical appetites could have been within the reach of man as they are within the reach of animals.

If you have eyes in the true sense of the word and happen to go to the heath, should you come across goats and sheep grazing there together, you would see a goat leaving off

a herb with a sniff, for, it is not a healthy diet for it. But a couple of minutes later, a sheep turns up and smells the herb and then starts gorging it happily. In short, every one would naturally know what it wants. Beasts possess some instincts, even vegetables know what they want, particularly the roots of trees. The soil of Rabwah is choked with nitre and salt-petre. I share with members of my family the hobby of gardening. We love trees, plants, and flowers. When I shifted from Lahore to Rabwah, I brought hundreds of seedings of many varieties and planted them in Rabwah. All except about a dozen faded away——the enviroment did not suit them, the soil did not agree with their roots. But there were a few plants that throve on this soil and shot up in weeks so high and expanded so well that we marvelled at their growth. One of these was euclyptus. It loves nitre-ridden and salt-petre-choked soil and thrives on it.

Allah, the Glorious, has treated men in a different manner. He made the tree to serve man and made man to serve Him. By saying

سخر لكم الشمس و القمر

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(Quran : Ibrahim 34)

He pressed into your service the 'sun' and the 'moon'. He made everything of the cosmos subservient to man and made man for His own worship, this being the object of man's existence. Thus Allah, the Supreme, provided men with means of sustenance from the heavens and the earth. He is then the Master of his eyes and ears,

امن يملك السمع و الابصار

(Quran : Yunus 32)

Which should therefore be used as commanded by Him. He next sent down the guidance, man needed, in order that he may be His true servant and for the advancement of man He sent His revelation afresh. Though the perfect and the perfected 'Word' and perfect and perfected revelation had been

vouchsafed to the Holy Prophet (peace and blessings of Allah be on him) but to understand it and to benefit from it, a satellite revelation was urgently needed. To hear this revelation He made ears and see the great revolution that happened in the world through it. He made the heart. Now it was for man to use his ears and eyes as directed by their Lord and for his heart to choose the right guidance and live up to it with firmness and high resolve. And once that was done, a living people will emerge forth from a dead nation :

Idol-worshipping Meccans

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The Meccans were given to idol-worship. We can hardly imagine the vastness of the gulf that kept them away from their Lord and Creator. But when they took to Islam signs of life appeared among them. An Abu Bakr (Allah be pleased with him) rose among them. An Omar (Allah be pleased with him) rose among them. An Ikrama (Allah be pleased with him) emerged from among them. It was a marvellous spectacle of the dead coming to life. As against this, one who would not follow the guidance of the Lord of audition and vision he would be a dead-body separated from the living even if his father had been exceedingly virtuous. He cannot merit the grace of Allah, the Glorious. It is bound up with obedience to His guidance. If one would but reflect and ponder, he would readily come to the conclusion that the support of Allah, the Glorious, is bound up with obedience to His guidance. If one would but reflect and ponder, one would readily come to the conclusion that the support of Allah, the Supreme, alone is really dependable and His asylum is the only true refuge :

افلا تتقون

'Then why don't you fear Him' ?
Why don't you seek asylum with Him ?
Why don't you make Him your real support ?

Why don't you take hold of Him, so that you may follow the right course and become dear like children to Him,

and become His servants enjoying His utmost indulgence and become His slaves deserving the full measure of His love ?

This discourse relates to spiritual life. Now we revert to economics. In this respect, Allah, the Sublime, says : "He is the Creator of all the gifts we observe in the heavens and in the earth and He is the Provider of everyone and Lord of all and it is therefore true that He has directed men to use their ears and eyes to establish an economic order in the world, a comprehensive economic plan that gives life and not death—and if they establiish such a life—giving order that does not kill, then minds and morals and souls will be enlivened and they will have thus served the object of their existence. Then whatever step one took it would reflect the Universal Providence of the Lord of all the Worlds. Man will have then patterned the economic order to His directives and shall be able to run it.

This is how it will operate—there is a share of 'A' in the property of 'B' who has to surrender it to 'A' it being his moral as well as spiritual duty.

'A' has also been given to understand that he had been granted ability but to save him from pride and arrogance, his right was given over to 'B' who was required to surrender it to 'A'. At the same time the Islamic State has been required to see that if 'B' would not surrender A's dues voluntarily, he should be forced to do so.

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Different Isms

But when different isms raise their voices in the world they pay scant heed to satisfaction of human rights. Even some of them that appreciate Islamic economic theories disdain to assimilate them. The reason, as far as I can see after decp reflection, is that if they appreciate that Islam has provided the world with a beautiful economic order which could work out restitution of rights, they will have to accept, at the same time, the restrictions that Islam imposes, but one who is given to extravagance will not be able to implement the Islamic economic

theories.

No Looting of Rich

Under the Islamic economic order whatever wealth and goods one earns through profiting to his utmost by all the means that have been created for the highest development and advancement of human powers, one is permitted to appropriate only as much as is his due. This wise and just and equitable order guarautees to man that no one within its jurisdiction would loot his property on the excuse that he was wealthy, nor would any one take his life because he was rich, nor subject his children to injustice and violence. Under the Islamic economic order whatever is required for the perfect and proper development of the talents and capacities of a person or of his children or other dependants is their due. No power on earth is entitled to take away aught from him. But the surplus is not his; it belongs to others. This surplus therefore cannot be invested in booze, betting, speculation, horse-race, or roulette—gambling has been given many forms by Satan; there are in some countries gambling slot-machines planted in street corners where one can dispense with a partner for laying a bet, the steel gadget serving to satisfy his betting urge.

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Planning

The ninth meaning of *Din* (دین) is stocktaking. Allah, the Glorious, has thus directed our attention to the point that economic situation cannot be permitted to be left untrimmed and since He has chosen to establish a grand economic order, planning will have to be undertaken, a four-year to 10-year plan will have to be formulated and the planning should aim at making men reflectors of His attributes. At the planning stage, all the facts and figures should be collected and all wants should be kept in view, not the needs of a particular territory but of all the citizens of all towns and areas. For, a plan tailored to the scheme that Allah, the Supreme, intends to enforce, can be prepared only when all facts and figures are awailable. At

that stage men will have to take some decisions most of which will be in the shape of compensatory awards to some individuals or groups. All their acts should, therefore, be purely for the pleasurs of Allah—facts should, be collected with a God-fearing sense of piety and should neither be suppressed nor misused.

This is not a minor directive. It is of great importance. For, we see ungodly men in this world fraudulently manipulating the collection of facts and figures. It happened in TANZANIA East Africa. When the foreign Christian Government was quitting, church leaders gave it the impression that Christians formed the majority of the population. Since these people are in the habit of putting up a good front on whatever they do, as far as possible, even though inwardly the intention is to pull a fast one, they planned to hand over Government to the Christians in terms of the democratic principle entitling the majority to exercise power. They collected facts and figures. The census, however, showed that the majority of Tanzanians were given to misbelief, the second largest community were Muslims and the Christians formed the smallest minority. They were now in a quandry, the census scheme had unexpectedly misfired. They however handed over the Government to the Christians under the cloak of the general impression. The statistics of the census were never revealed.

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It is not difficult to collect data in this age. Many facilities are available. During the righteous Khilafat the Amirul- ominin Omar (Allah be pleased with him) gathered particulars from every house and prepared records. Material wants of people were met under a principle—whatever dues of any one Allah, the Magnificent, had assigned were rendered to him and the surplus, if any, was distributed under some other directives. If, for instrance, 100 units adequately covered the individual's requirements for optimum development of his powers and talents. Amirul Mominin Omar set down the rule that the same should be allocated to him, without discrimination. For the disposal of the surplus, he devised a set of rules under which the residue

left after meeting the requirements of the individuals in terms of the rights allocated by Allah, the Supreme, and not in terms of the needs the secular society has assigned to itself, was distributed. Allah the Sublime, saw the oppression the selfless companions suffered and granted them riches of a whole world—the treasures of Chosroe and Caesar were dumped at their feet but they were totally abstimeous and had devoted their lives to thanks giving.

When these statistics are available our Lord expects of His people to plan not exclusively for the benefit of the Panjab or East Pakistan or Sindh or the Frontier province but prepare a plan that benefits every citizen of Pakistan, otherwise they will not be "sincere in obedience to Him"

Boundry Commission

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In the presentation of statistical data before the 1947 Boundary Commission, a fraudulent attempt was made. The Hindus put before the Commission slyly that while the Muslims had overall-majority in Gurdaspur, the Hindu adults outnumbered them and since adults alone were eligible to vote the District should be incorporated in India. We returned home very much depressed. Then Allah, the Glorious, put in my mind the idea that if we could get hold of the 1935 census report, the last report, and a calculating machine handy for expeditious calculation work, I could by the grace of Allah, prepare overnight a chart showing the true strength of the adult population of district Gurdaspur, in terms of the census guidelines—there are some census rules, age-groups have been worked out together with their respective death percentage. They start from one-year olds but we had to start grouping from the age which ended up in majority by the year 1947. We had to scrutinize every age group and find out the numbers of adult Hindus and adult Muslims. It called for a lot of calculation work. I approached the Khalifalul-Masih II in this behalf. He immediately made the necessary arrangement. I had to make additions and multiplica-

tions almost an hundred thousand times. The chart was however, ready showing the adult Muslim population a good deal in excess of the numerical position of Hindu adults. Next morning when Chaudhri Zafrullah Khan sprang the figure chart, the Hindus were stunned — they were used to considering themselves expert statisticians and believed Muslims were know-nothings in the science.

With a chart of facts and figures before them, Muslims will be called upon to take decisions on, for instance, the number of additional textile mills and sugar mills, or how much steel and cement will be needed, in fact about thousands of items required today and these decisions shall have to reflect Divine attributes so as to get under the cover of His mercy and become the mirrors of His excellences.

Now we have to see how does Allah, the Magnificient, lay the basic law in the Holy Quran in respect of His judgement and decision. He says in the Surah Momin واللہ یقضی بالحق (Al-Quran Ch: Momin: 21). "He judges with justice and wisdom". In Arabic the word "حق" (Haqq) is used in the sense of conformity and appropriateness. It will mean in the context of economics that decisions must respect the rights allocated by Allah, the Glorious. Now it will be a very wise decision to provide diet suitable to every age-group and planning should therefore be undertaken accordingly. For example, a milk diet is very important untill the age of 18. Long ago when I was a student in England, the English people were very particular about it—wholesome fresh milk in large quantities was made available to people by motor-vans; pure-milk was provided in schools. Many times I entertained children to milk—I wanted them to become free with me. I wanted to study their manners and habits.

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Diet to suit age

As a rule at every age a different diet is needed. It is a measure of wisdom to provide the sort of diet the old require at a certain age. Children of same age group may differ from one another constitution-

ally and this difference indicates a different diet. The body of one child requires more milk, of another more proteins and of yet another more starch. In terms of the wisdom that should determine our decisions as directed by Allah, the Sublime, it is a duty to meet the crying need of every individual body. On the same lines, the whole population should be divided into different groups in the light of their respective needs which must be satisfied.

Charter of Rights in Flux

The word *Haqq* (حق) has vast meaning which include the estimate of requirements of a commodity and commensurate effort to provide the same. It is the dictate of 'Haqq' to foresee when a commodity will be needed, as for instance, an estimate of the population growth in Pakistan in the next decade and then making plan, keeping it in sight, in providing for a commodity at the time it will be needed. The word *Haqq* (حق) thus invites attention to the requirements of the future generations as well.

The chart of rights is in constant flux. The population is registering an overall increase and it should. It is a great gift of Allah, the Supreme. I feel there is currently a wrong cycle in progress in the world. Some ten to fifteen years before I was enrolled as a student in England, a campaign to control birth rate had been under way in Britain. When I took up studies there, it was feared that at the then level of birth rate, all Britiains will have died after a hundred years. Increased birth-rate was then urged.

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Distribution of Produce

Only the decisions made by Allah, the Illustrious, are indeed based on justice and equity

فاذا جاء رسولهم قضى بينهم بالقسط

(Al-Quran Ch : Yunus 48).

It means that when the Holy Prophet came, as the seal of prophets, with a perfect and perfected law, the teaching about allocation and satisfaction of all the rights reached its perfection.

The verse "قضى بينهم بالقسط" carries a guideline in respect of the distribution of produce. A plan takes care both of pro-

duction and of its distribution. Now through the plan of our Government relating to food, production compaign has been very successful in meeting the required target and there is no deficit in the overall food requirements of the country. But we still come across hungry people in the land. For, the food stuff was produced under the Divine law but its distribution that man was required to make has not been even-handed. The verse قضی بینهم بالقسط suggests a plan that takes care of the rights of all. If the Divine directives were observed, distribution would be just. There will be no hungry stomachs and no naked bodies and no families without shelter nor a sick man suffering to die because his treatment was neglected. Each person will then be receiving his dues, the dues fixed by Allah, the Supreme, not the dues that people have built up on their own.

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Reward and Requital

The eleventh sense of the word *Din* (دین) is that of return—whenever a plan is made it is largely concerned with reward and requital. We have been commanded to reflect the attributes of Allah, the Magnificent, whenever we make plans that comprise decisions concerned with rewards and wages; we should not pay the slightest heed to any other than Him.

In the Holy Quran the flashes of Divine attributes relating to reward and requitement are found to have been embodied in the form of principles in the 'Surah' 'Ankaboot' verse: 21:

و لنجزینهم احسن الذی کانوا یعلمون

Allah, the Sublise, gives men the best rewards of their deeds. The best-reward principle cannot be satisfied through the principle of simple wage or recompense. Firstly, because it is a blind principle. Under it a good unskilled worker is given the same wages that an average laborer receives. A very smart, intelligent and highly responsible foreman who shows to his credit considerably high output gets a fixed salary. An executive of average ability would receive the same emoluments if he took up his position, though there is a wide gap between the

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performance of the two.

Knowledge of Allah

The rewarding attribute of Allah, the Supreme, is, however, free from blindness, for, He, is light altogether and source of vision and insight, His knowledge encompassing everything. The knowledge of man is limited and has many hurdles in its way. The practice of paying wages owes its origin to this drawback. It suffers from two shortcomings, one being that every aspect is not before the view of man and the other one is that he is a prey to weakness even where he has power and authority. Now for instance there is a factory where 500 to 1000 workers are employed. If the Islamic order were fully enforced, there will have to be kept a register to log the performance of each worker, for, it is his labor and devotion that will be affecting the total produce of the enterprize in a favorable and wholesome manner. It is however an altruism that workers do not make uniform contribution individually, each having a different 1. Q. When all the facts are known only then a decision on the quantum of wages can be made and it will still be open to the question whether such wages represented the best recompense. The system operative in our country makes it difficult to judge wages on merits. Human mind has come up with a remedy to resolve this problem and in my opinion, if we develop it fully, we can manifest the Divine attribute in respect of allocation of wages in our own lives. This system takes the form of the grant of bonus to workers. Different mills give bonus to their employees in different shapes on different scales. But there is hardly one management paying wages and determining wages knowingly in terms of the pertinent Divine guidelines.

If registers are kept showing the respective performance of each worker, payment of wages on a uniform scale to all hands would not be made. In the annual profit of a mill all or most hands are partners with different shares—the employee who worked with great conscientiousness, industry and was motivated by a desire to add to output, shall certainly be entitled to a

greater share than the one who was neither as efficient nor as conscientioue and was negligent.

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Wages Related to Best Performance

We come across a different flash of the attributes of Allah, the Supreme, in the verse :

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و ليجزيهم اجرهم باحسن ما كانوا يعملون

That the wages or the reward that He gives is related to the best performance. This best-rewarding attribute of Allah, the Glorious, manifests itself for the hardworking in the highest measure, in return for the best part of their effort. For example, a man works for 12 months. His performance during a period of 9 months is of a high order. But his in-put suffered for 3 months on account of some unavoidable circumstances or sickness which was not of such a nature as to necessitate leave of absence. His wages shall have to be determined by the high quality of his best period of performance and shall not be calculated on an overall basis through integration of both the periods, that of excellent in-put and that of poor performance.

We should ponder over this Divine directive about determining recompense according to best performance of the worker. Allah, the Sublime, has made this law—He rewards according to one's best effort. It means He wishes that if men want to imbibe His attributes, they should reward the work of their subordinates according to their best performance. The same principle should apply to pensions. Spiritually speaking the pension of an individual starts after his death, with his new life—death is not in reality the end of this life; it is the beginning of a new one and spiritual pension begins with it.

In the life in the hereafter, Allah the Sublime, has made the law of granting reward according to the best of the deeds. In respect of the rights of the individuals and families Allah, the Glorious, has set down the law that whatever their capacities collectively need for their development to perfection must be made available to them.

Generally speaking when a man reaches the age of pension in this world most members of his family have become bread-winners and thus the rights he had some 15 to 20 years back are subject to diminution. A pension calculated on that basis is rightly far less, half of his salary or if he served for 20 years perhaps 1/3rd of it. There are principles that regulate it. But all these principles should conform to the Divine directive that reflects His attribute of rewarding effort by the scale of the best performance of a man, in the shape of overall wages or share in overall profit.

Such a pensioner whose responsibilities have remained unchanged, who has no earning son, whose daughters have not settled in life, should be entitled to a pension equal to his salary except in case his needs are provided in some other manner under the manifestation of Divine attribute of Graciousness (RAHMANIYYAT)

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There are certain rewards and returns which cannot be judged by visible measures like determination of wages of laborers. When plans are made in the private sector reserved for investment by capitalists, licences to start mills are given without reference to a guideline laid down by Allah, the Magnificent, on conditions which have no reference to any right of the individual. For instance, candidates for such enterprises are told to show a certain bank balance or are favoured on considerations of personal friendship or recommendations weigh in their favour, in fact, hundreds of evils are operating in the economic world.

A news report in today's or yesterday's paper said that a few more sugar mills and a few more textile factories are under consideration. Now some parties will be given the go-ahead. They will be offered facilities to set-up factories. This is also a kind of reward and return—God, the Great, has called it a shape of reward and recompense. But return for what? the reward of warm friendship? Or the reward of being a big capitalist! Allah, the Magnificent, does not accept such acts. He does not sanction them. He says:

وكذالك تنسى وكذلك نجزى من اسرف ولم يومن بايت ربه

(Al-Quran ch 20 : 127-128).

"And in like manner wilt thou be disregarded on that day. And thus do We recompense him who is extravagant and believes not in the signs of His Lord."

An individual or a group or a management that does not care for the guidance af Allah, the Excellent, and forgets its laws and directives, is forgotten at the time of the dispensation of grace.

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Allah the Glorious says:

سنجزى الذين يصدفون عن ايتنا سوءالعذاب بماكانوا يعملون

(Quran Ch : 6—158)

Those who do not observe the guidance. Allah, the Supreme punishes them here and in the here-after. Punishment here means that they are denied His mercy.

On pondering the two verses together we come to the conclusion that in the course of planning it should be clearly grasped that only the party that qualified for the licence to start another sugar or textile mills is the one which respected the Divine economic directives relating to their wealth, part of which they were allowed for their own lagitimate needs and the surplus was allocated to meet the just requirements of others.

According to the Divine directive the mill-owner who would not use his surplus to honour the dues of his fellowmen, shall not be eligible for a permit to start another mill.

Again there is the case of a man who made a million in the course of a year. He used two hundred thousand for his personal needs, for his family and dependants. He gave six hundred thousand to the public on the demand of the Government who has to plan and take care of the whole nation and he thus satisfied all the claims. He was still left with a surplus of two hundred thousand. He cannot advance the plea that since he

had met all the dues he should be permitted to spend the balance on booze, on good time, on show-off.

To such a person the Divine directive is that though he had acquitted himself well, had satisfied his own needs and that of his family and dues of others, he should, nevertheless, use the balance in earning thc mercy and not the wrath of Allah, the, Glorious and should he contravene the Divine guidelines, he would fail to develop his four-fold talents in a healthy manner and forfeit the Compassion of Allah, the Sublime. Part of the punishment referred to in Sura Anam is encountered in this very world. The refusal of the Government to grant permit to a party to start a new factory, because of his failure to use his surplus as commanded by God, the Supreme, should be a sufficient torture for him.

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(Continued from page 9)

and their oratories inflame the masses. It is therefore that in the Holy Quran such Jews have been compared to a donkey carrying a load of books. Evidently the masses have little to do with books—it is the priests who are concerned with them. It is therefore worth remembering that in the Bible and the Holy Quran and the ahadith works all references to Jews are confined to their rabbies and their priests. Similarly the words "not those who suffered Thy wrath" do not apply to Muslim masses; they apply to their priests.

(Tudfa-i-golraviyya pp. 135-136)

Early History of the Holy City of Mecca

(By Shahida Qudsia M.A.)

The holy city of Mecca, the most important center in the Hijaz, finds mention in the Islamic literatnre as 'the navel of the world.' It signifies that as Mecca was situated in the centre of the world the most important and universal Prophet was to be raised in Mecca as the law-giver for all times, all ages and all nations of the world. The Holy Quran says:

ان اول بيت وضع للناس للذى ببكة مبار كاً

This is the revealed word of God, Who is the best knower of all things. According to the Holy Quran the valley of Bucca was the place where the very first house for the worship of God was built. The word Bucca has been mentioned ia the Bible as well.

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Prophet Abraham, in obedience to the command of Allah, the Most High, brought his wife Hajrah and his son Ismael to the barren valley of Mecca where there was no food to eat and no water to drink.

It is said that the good lady Hajrah ran from Safa to Merwah back and forth seven times in search of water. In the meantime a spring of water oozed out where Ismael lay struggling for life. According to the Exodus she heaıd the command "Arise, lift up the lad, hold him in thine hands, for I will make him a great nation. And God opened her eyes and she saw a well of water." Hajrah's joy may well be imagined. She was now the owner of the spring, People began to gather round this spring and the city of Mecca began to grow.

Prophet Abraham and his son Ismael next re-built the Holy Ka'ba.

Mecca is situated in a low-lying valley stretching north to south, bordered on the west by a range of hills, on the east by high granite rocks.

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The guardianship of the Ka'aba was originally entrusted to the children of Ismael but after the Babylonian invasion of Arabia it passed into the hands of the Jurhumites. The combination of secular and religious power enabled the Chiefs of the Bani Jurhum to assume the title of Malik or King. Early in the third century the Jurhumites were defeated by the Kahanites called the Banu Khuzaa,' who came from Yemen, captured Mecca and the southern part of Hijaz. In the meantime, the descendants of Ismael who had suffered much at the hands of the Babylonians regained their importance. Adnan, one of the descendents of Ismael, flourished about the 1st century B. C. He married the daughter of the Jurhumite Chief, settled at Mecca and his son Ma'ad played the major role in establishing the Ismaelites at Mecca. Fihr, surnamed Koreish, a descendant of Ma'ad who flourished in the third century, was the ancestor of the tribe which gave to the world its Prophet and Legislator.

The Khuzaaites remained in possession of the temple for three centuries and so became very important after the death of Holayl, the best of Khuzaaite chiefs. Qusayy, a descendant of Fihr whc had married Holayl's daughter, drove the Khuzaites out of Mecca and took over command and control of the city and thus became the virtual ruler of Hijaz.

Qusayy appears to have made kimself master of Mecca about the middle of the fifth century of the Christian era. He reorganized the administration of the city. Before Qusayy the different Quraish families lived separately from one another at a considerable distance from the Holy Kaaba because of its sanctity. Qusayy induced the Quraish to settle in the vicinity of the Kaaba leaving sufficient space around the sanctuary for the performance of the customary circuit.

Qusayy built for himself a palace the door of which opened on the platform of the temple. This palace was called the

Dar-un-Nadwa—the council hall where under the presidency of Qussay, public affairs were discussed and transacted. At the Dar-un-Nadwa the Quraish, who were on the brink of a civil war, received from the hands of Qussay the *Liwa* or standard. It was handed over by one of his sons to the Quraish chiefs. This ceremony was named the AKD UL LIWA. He also introduced poor-tax called RAFADA for feeding the poor pilgrims during their stay at *Mina*. The words NADWA, LIWA and RAFADA denote the functions exercised by Qusayy. He was also in charge of water supply and had custody of the keys of the Ka'aba (Hitaba).

From the time of Qusayy the Quraish became most prominent among all the tribes of Ismæl. ABD-ud-DAR succeeded Qusayy, the son of Abd Manaf, though the *Hijaba, Nadwa* and *Liwa* remained in the hands of the children of ABD-UD-DAR. ABD-US-SHAMS transferred the duties of great consequence and source of wealth to the Quraish. It was he who founded among the Quraish the custom of sending out regularly from Mecca two caravans, one in winter to Yemen, and the other in summer to Syria. He was survived by his son Shayba after the death of Muttalib who succeeded his father as the head of the republic of Mecca. He was the grand-father of our Holy Prophet, (peace and blessings of God be on him), who took care of him after the death of Abdullah, his father.

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Invasion of the Kaa'ha

It was during the period of Abdul Muttalib's custodianship of the Kaa'ba that Abraha, the Abyssinian governor of Yemen, undertook to raze the Holy House to the ground. It was to avenge the sacrilege that an Arab had committed in the cathedral Abraha had built in Sana as rival to the Kaa'ba at Mecca. The invading force was cut down by small-pox and Abraha took to flight and perished on the way. The event took place some time before the birth of the Holy Prophet and is known among the Arabs as the year of the elephant', since the invading Yemenites rode on the

backs of animals Arabs had never seen before.

With the birth of the Holy Prophet Mecca became the center of the expanding world of Islam and its holiest *sanctum sanctorum*. Its importance has been growing ever since so much so that the word has come to stand for a resort of eager pilgrims.

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